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it would be wrong to be silent upon their sobriety and temperance. It costs them much labour to prepare a sweet drink for their husbands of honey and the alfaroba: but they never even taste it themselves, being condemned to pure water the whole of their lives. Would that they as carefully abstained from strife and contentions, as they do from all strong drink! Quarrels certainly do arise amongst them, and often end in blood, upon the most trivial occasions. They generally dispute about things of no consequence, about goats' wool, as Horace expresses it, or the shadow of an ass. One word uttered by a scolding woman is often the cause and means of exciting a mighty war. The Abipones, in anger, use the following terms of reproach: *Acami Lanaîaik*, you are an Indian, that is, plebeian, ignoble; *Acami Lichiegaîaik*, you are poor, wretched; *Acami Ahamîaik*, you are dead. They sometimes dreadfully misapply these epithets. Who would not laugh to hear a horse, flying as quick as lightning, but which his rider wishes to incite to greater speed, called *Ahamîaik*, dead? When two women quarrel, one calls the other poor, or low-born, or perhaps lifeless. Presently a loud vociferation is heard, and from words they proceed to blows. The whole company of women crowd

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to the market-place, not merely to look on, but to give assistance as they shall think proper. Some defend the one, some the other. The duel soon becomes a battle-royal. They fly at each other's breasts with their teeth like tigers, and often give them bloody bites. They lacerate one another's cheeks with their nails, rend their hair with their hands, and tear the hole of the flap of the ear, into which the roll of palm-leaves is inserted. Though a husband sees his wife, and a father his daughter, bathed in blood and covered with wounds, yet they look on at a distance, with motionless feet, silent tongues, and calm eyes; they applaud their Amazons, laugh, and wonder to see such anger in the souls of women, but would think it beneath a man to take any part in these female battles. If there appears no hope of the restoration of peace, they go to the Father: "See!" say they, "our women are out of their senses again to-day. Go, and frighten them away with a musket." Alarmed at the noise, and even at the sight of this, they hasten back to their tents, but even from thence, with a Stentorian voice, repeat the word which had been the occasion of the combat, and, neither liking to seem conquered, return again and again to the market-place, and renew the fight. It seems to have been a regu-

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158 lity and intellect were restored. All the Abipones subject to this malady, whom I have known, were uniformly of a melancholy turn of mind, always in a state of perturbation from their hypochondriac or choleric temper, and of a fierce, threatening countenance. When this bile was excited by bad air, or immoderate drinking, it is neither strange nor surprising, that derangement and raving madness ensued. The stupid or ignorant alone attribute that to magic art, which is solely to be ascribed to the fault or strength of nature.

158 We have found the fear of death a powerful
517 antidote to the licence of raving amongst the
62 Abipones. Within a few days the number of mad persons increased unusually: one of them in the dead of the night got through the fence, and was stealing into our house, but was carried away by people who came to our assistance. Alaykin, the chief Cacique, being informed of our danger, called all the people into the market-place next day, and declared, that if any one henceforward took to raving, he should immediately put to death all the female jugglers, as well as the insane themselves. From that time I never heard of any more tumults occasioned by these furious persons. Might not some of them have feigned madness in the first instance, because they

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loved to be objects of terror to their hordes- 158
men, and to be pointed at with the finger? 579
I never can believe with the savages, that a 626
magical charm was the cause of their insanity.